THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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THE FOURTH OF JULY IN SALT LAKE CITY.

(Condensed from the Deseret News.)

At the first dawn of the morning the guns boomed forth a national salute, and several bands of music filled the air with melody, and from that time the celebration can be said to have commenced. All the morning the streets were thronged with gay crowds, in holiday attire, going to various points assigned, from which they were to march to the ground on which the great procession was to be formed.

The process of organizing the procession, by the Marshals, commenced soon after half-past seven o'clock, and it was not until about nine that it was completed and the vast body was ready to traverse the route marked out by the programme. When completed it presented a "huge" and splendid appearance, especially as it moved along. It would be next to impossible to give a detailed description of it. It was, however, a finer and grander affair, of the kind than any ever witnessed here, and probably anywhere else in the West or even in the Union. Every branch, whether educational, musical, professional, official or industrial, was represented in fine style.

One of the most striking and one of the finest features of the cortege was the Car of Columbia and its occupant, who represented the Goddess of Liberty, Miss Nellie Colebrook. The car was designed by Mr. George M. Ottinger, and did credit to the artistic taste of that gentleman. On the car were boys in uniform, representing the army and navy.

A beautiful department of the procession was the educational and musical. In the three tastefully decorated cars of the University of Deseret there was a bevy of exquisitely dressed and beautiful young ladies. In connection with this department Morgan's College had a curiously constructed car representing the various branches of education.

The musical department, with its splendid array of finely dressed gentlemen and ladies, and appropriate banners, &c., presented a very excellent appearance.

The official and professional division, including strangers and others, was numerously represented.

The agricultural and horticultural division was very large, including a long string of vehicles gaily adorned with huge bouquets and lovely wreaths of flowers, while others had quantities of fruit, vegetables, &c., of almost every description, showing what can be raised in Utah.

The mechanical and manufacturing department was positively immense,

including nearly every branch of business under that head in the Territory. There were moveable platforms, on wagons, elegantly decorated with festoons, drapery, flowers and foliage of almost every variety of form and color, and, in many instances, workmen could be seen plying their different trades, having with them the necessary machinery and material. "The imperishable art" was represented by the *Deseret News* and *Salt Lake Herald*, each having a fine decorated car, on which were appropriate mottoes. The former, during the progress of the procession, printed and distributed on the way the programme of the proceedings.

The Deseret Telegraph Company was represented in a very handsome manner. Two of Milburn's new wagons were coupled together, upon which were erected a table with batteries and instruments, and five telegraph poles with wires, insulators, &c., complete, and flowing to the breeze from each pole were the flags respectively representing the United States, Europe, Asia, Africa and America. The Superintendent of the Company and a number of gentlemen and lady operators were on board. A handsome banner headed it, bearing the following inscription: "Utah—Territorial Pioneer, first in every enterprise, has built and owns more than 1,000 miles of telegraph lines." The irrepressible line repairer followed on horseback with all his instruments ready for any emergency.

The almost numberless host of children that turned out and walked the route of the procession, was one of the most beautiful pictures that one could desire to behold. Nothing could exceed their neatness of dress and discreet behavior, which, combined with their smiling happy faces, gave them a peculiarly attractive appearance.

Artists and photographers were represented by Messrs. Savage and Ottinger, and Edward Martin, each having a neat vehicle, suspended from which were some fine specimens of art. The conveyance of the first named firm had also a complete set of photographing apparatus.

Mining in a variety of its branches was represented in excellent style. Among the most prominent of the companies which took part was the "Flagstaff." There were fifteen wagon loads of ore.

After the procession had traversed the route marked out by the programme, the great living stream flowed into the large Tabernacle, filling it in every part with, we believe, one of the finest looking and best dressed assemblies that ever congregated on a like occasion. The sight of the vast sea of human faces, from the stand, was well calculated to inspire the heart of the beholder with feelings of pleasure not unmixed with awe. We should think there were not less than from twelve to fourteen thousand persons present.

During the seating of the audience the band played a national air.

Owing to the absence of President Brigham Young, it was unanimously resolved that Mayor D. H. Wells be chairman of the proceedings.

The Tabernacle choir, Philharmonic Society, and combined choirs, sang the "Star-Spangled Banner." Elder Orson Pratt then offered the opening prayer, which was followed by music, and the reading of the Declaration of Independence by Col. David McKenzie. An artillery salute was fired, the martial band played "Yankee Doodle," and Hon. Geo. Q. Cannon, orator of the day, delivered the following

ORATION.

Mr. Chairman and Fellow Citizens—It has been the custom, on occasions like this, for those who have been selected to be orators of the day to prepare their oration, and to read it. Circumstances have prevented me from doing so on the present occasion, and I stand up to speak impromptu. The scene that is before me is one that should inspire every person with peculiar emotions. My mind reverts to the time when, on this ground twenty-two years ago, we celebrated the anniversary of the arrival of our pioneers in this valley. I contrast that occasion with the present, and though that to me seemed a glorious day, when compared with the present it seems insignificant.

We are here to-day in the enjoyment of the blessings which have been guaranteed unto us by the labors of

the men whose Declaration of Independence has just been read to us. Probably there is no people on the face of this continent, between the east and the west sea, who can appreciate the sentiments embodied in this immortal document as we who are now assembled together. We are the heirs, so to speak, of all the ages; we are the inheritors of the glory and of the fruits of the labors of those who preceded us. We, to-day, enjoy the blessings of liberty, civil and religious, for which they perilled their lives, their fortunes and their sacred honor; and it is due to them and to their labors, to the sacrifices they made, and to the magnanimity and courage of soul which they displayed, that we can assemble ourselves together in this capacity under the shadow of this roof, and unite in praise, thanksgiving and joy for the peace, good order, quietude and great liberty which prevail amongst us in this blessed land of ours; and I do not believe that I exaggerate in the least when I say that the people now before me appreciate, as no other people in our generation can, the blessings that have been bequeathed unto us as a precious and inestimable legacy by the Revolutionary Fathers. We can appreciate their heroism and the willingness with which they risked all that was dear to them; we can appreciate their toils and the wisdom which they manifested in framing a form of government so liberal in all its provisions, and so admirably adapted to the wants of the human family—a Constitution under the protection of which the oppressed of every land, the people of every clime, the believers in every creed, may assemble and dwell together in peace and harmony, and enjoy the blessings of liberty.

Those who have suffered from persecution can best appreciate the blessings of civil and religious liberty; if they have been ostracised because of political views, if they have been banished because of religious sentiments, they certainly can come together on an occasion like this, and in listening to a grand manifesto such as we have just heard, place a proper value on the largeness of soul of its framers.

In looking back on the past history of our race, there is to be discovered the hand of Providence very visibly manifested in every event that has taken place for centuries. We can see the providences of God leading and guiding the affairs of men to the grand consummation effected by the men of '76. He is a dull student of history who fails to recognize in all the events which have taken place the hand of an over-ruling Providence. When we peruse the history of the nation from which our forefathers sprang, we can see how visibly God over-ruled circumstances to raise up a free people. From the days of Magna Charta down to the Revolution of 1688, events were shaped to bring to pass the emancipation of the human mind from the thraldom under which it had groaned. The Reformation came in; men's minds were prepared for it. There seemed to be a peculiar combination of circumstances favorable to the development of religious inquiry. Men were disposed to throw off the shackles with which the human mind and intellect had been enthralled; they were disposed to examine and investigate, and reject that which did not appeal to their reason and which was not sustained by their judgment. Luther and Calvin and other religious reformers arose, and by their teachings aroused the masses to the contemplation of truths which had been concealed from and deemed too sacred for them to bestow thought upon. Men having commenced to investigate, did not rest satisfied. They saw that civil and religious liberty was desirable, and in their eagerness to enjoy it, they did not hesitate at revolution. In England, Charles the First was overthrown and a Commonwealth was established. This emancipation of the mind and unfettering of thought, accompanied by persecution, led to the development of sentiments of liberality in the Puritan Fathers, and caused them to question not only the rights of the Pope to dictate men's consciences, but the doctrine that "the king can do no wrong." By degrees they were led to the contemplation of higher truths—those truths which have made the United States a great and mighty nation.

Centuries ago, in the recesses of the forest in the early settlement of the country, these men had time to think and commune with their great Creator. In these contemplations and communings was developed a sentiment of liberty and equality that nought could stifle. In the settlement of the land, in the development of the people, we must recognize the providences of God our heavenly Father. This glorious land had been hid from the nations of the eastern hemisphere for centuries. Voyagers had coasted along the edges of the Atlantic, but they had feared to penetrate the western sea, until a man arose inspired of God. He could not rest; the time had come for this continent to be discovered. The people were in a condition for its discovery to be made. Christopher Columbus, when rejected at one court went to another, and traversed nearly the whole of Europe seeking the aid he needed to enable him to carry out his grand conceptions. He could not be discouraged; difficulties and obstacles did not deter him. Nothing that was presented before him daunted him or made him entertain doubt respecting the ideas that he had conceived, and he was eventually successful in discovering the western hemisphere.

In the course of the next century or two emigration flowed hitherward; an asylum had been found for liberty; a people had been prepared by persecution to inhabit the land. The Pilgrim Fathers landed in bleak and sterile New England, and they felt a good deal as we did on our arrival in this country. These grand mountains, though forbidding-looking to a people comparatively destitute of provisions and far removed from communication with the outside world, and frowning down upon us in their massiveness and grandeur, failed to appal us; in like manner the bleak and iron-bound coasts of New England failed to appal the Pilgrim Fathers, and they found a land wherein they could worship God without any to molest or make them afraid, where Puritanism was no disgrace, where none could hale them to prison for worshipping God according to the dictates of their own consciences. I can imagine the feelings they had in that wintry season when they landed on those rugged shores, for I can recall the feelings that we had when we first trod this mountain valley. They, by the adverse and cruel circumstances through which they had been called to pass, had been prepared to endure the difficulties which awaited them in their new home; and they brought with them an undying love of liberty, and in their weakness they struggled to maintain and secure it while in the midst of repellant surroundings and grave difficulties. They kept alive the fires of freedom and instilled a love of liberty and justice into the minds of their children, and this imperishable legacy made their descendants mighty when the struggle came.

I have often thought, my friends and fellow citizens, that there is something peculiar about this land of ours, which will not admit of the existence of bigotry, tyranny and intolerance. There seems to be something in the atmosphere of America which begets a love for freedom—for civil and religious liberty. I do not believe it possible for a people to live on this continent who do not cherish these principles. I do not believe it is the intention of the Almighty that any nation shall ever flourish for any length of time on this great continent which does not uphold civil and religious liberty, and which is not willing to extend equal rights to all their fellow creatures. I know there are times when it seems as though tyrants and intolerant men held unchecked sway. We have felt this ourselves, and hence we understand it; but there is something in the American mind that revolts at the exercise of intolerance and tyranny. I am thankful for our sakes that this is so, for, if it had not been, our position might have been very different to what it is. Men may arise and commit great and grievous wrongs; they may crowd upon their fellow citizens, and exercise for a short time arbitrary and oppressive power, transcending the bounds of the Constitution; but sooner or later they are hurled from their places, and their positions are filled by men who, at least for a time, will exercise justice and remedy the wrongs which their

predecessors have committed. It is to this sentiment in our nation, under the Providence of God, that I attribute our preservation to the present time.

When we take into consideration the many falsehoods that have been circulated against us, and how widely and extensively they have been spread, our preservation is something remarkable. It is true that we have published and done all we could to disseminate a correct knowledge of affairs in Utah Territory; but amid the general outcry and clamor that have been raised against us, we be comparatively unheard, for our voice has been but feeble; and yet, although the greatest falsehoods that can have been conceived of have been persistently circulated about us, we still live, and I attribute this fact to the feeling of opposition there is in the breasts of American citizens to everything anti-republican, and the aversion they have to committ wrong on their fellow-citizens without having a thorough understanding of the case. In no other nation and upon no other land do I believe we would receive so much fairness and liberal treatment.

I am thankful that I can say this, this day; I am thankful that I live in this land and under the Constitution of the United States, and that God raised up men to frame that precious instrument, for there is no constitution or form of government on the face of the earth so admirably adapted to ensure the happiness of man as are those under which we dwell. If we have ever found fault, it has been not with the government, not with the Constitution nor with the institutions of our Republic, but it has been with the men who have exercised that power unjustly. I take this opportunity of saying, that there never has been an hour since Utah was settled by white men, when the hearts of her people were for one moment disloyal to the government of their country (cheers). When menaced by foes, when her flag had been imperilled, when treason at home has sought to sap the foundations of the government and to overthrow it, there has never been a feeling in the hearts of the people of Utah to wish these attempts success; but on the contrary, we have felt that the providence of God had designed that this form of government should stand. We believe that the Declaration of Independence was inspired by Almighty God, and that the men who framed and proclaimed it were raised up and inspired for this special purpose. This is the estimate which we place upon these documents; hence it will be instantly perceived that we can do nought else than uphold them, carry out their principles, and hand them down to our children as the most precious legacy we can bequeath to them.

I might dwell upon the effect the proclamation of freedom in this land had upon the nations of Europe, for it was not America alone which felt the benign influences resulting from the efforts of the revolutionary Fathers. Every nation in Christendom and upon the face of the earth has been benefitted to a greater or less extent by their struggles, sacrifices and victories. Had victory not been achieved; had the great work they undertook not been consummated, England herself would have been more deeply enthralled and would have suffered from heavier tyranny than ever before. So with France and other nations, they would have suffered from the effects of the blow liberty would have received on this continent, had the heroes of the Revolution failed in accomplishing the object they had in view. But from the throes of our Revolution, from the sufferings and sacrifices of the Revolutionary Fathers, was begotten a spirit of liberty that has spread throughout the earth. Nations afar have felt it; its leaven has entered into their political systems, and has had a tendency to relieve the oppressed; and so long as this Republic endures, so long will the love of liberty be cherished in the hearts of the down-trodden of every land, and they will be benefitted to an extent they would not realize were this government not in existence. In fighting, therefore, the battles of American Independence, the Revolutionary Fathers fought the battles of mankind; they fought for liberty in every land, and the example which they gave to the nations never has nor never will be forgotten. And the example that we, the people of Utah, my friends

and fellow citizens, are exhibiting at the present time, will not be lost on the earth. If but a single man stand up for the right and manfully resist wrong and endure the consequences, his example will not be without its results on his race, he fights the battles of mankind. And if two men pursue the same course, the influence of their action is increased in proportion; and the same principle holds good of a hundred, a thousand, or a million; and if a community such as ours in these mountains maintain the principles of civil and religious liberty, and endure all the consequences that may follow such courage and devotion, their example is a benefit to all mankind—to humanity everywhere. Our example in this respect will not be lost. We have been hidden in the recesses of these mountains; but let me tell you, my friends and fellow citizens, that our example has been felt outside our mountain fastnesses; and if we still stand up patiently, enduring wrong as long as patience is a virtue, we will get our reward; but if ever the time comes when the choice between freedom and slavery must be made, then I say, we should as one man rise and stand by the old flag, stand by the immortal Declaration of Independence, hold the Constitution aloft and declare that we will be a free and united people. (Loud cheers.) We can endure tyranny; we have done it, because we have confidence, as I have said, in the deep-rooted love of justice entertained by our fellow citizens in every section of the Union. We are willing to trust to time, and until the sober second thought is heard, to rectify wrongs. We have done, and are doing this still. There are and have been men here in this Territory who would exercise, if they could, the same prerogatives as were claimed by Charles the First and George the Third. If they had the power they would bring us down as George the Third sought to bring down the Thirteen Colonies. But they are too contemptible for us to notice. We have out-lived generations of such men, and we expect to out-live generations more. (Cheers.) A people who are entrenched in the right and surrounded by the munitions of truth, can afford to wait and bide their time. There is a destiny in store for the people of these mountains; we have only to wait; but, while we wait, we say to demagogues and tyrants clothed with brief authority, we are a free people, (cheers) and there is a limit to the endurance of oppression, and we do not wish you to go too far. (Cheers.) You may talk and threaten, but hands off. (Cheers.) We live in a Republic, where the authority of the government is in the people (applause); where the people make the government and all office holders under it. We, the people, make the government, and we can unmake the office holders; they are all the creatures of our will, if they knew it. But there are men who are so blind that they can not see events, nor understand the feelings of freedom that burn in the bosoms of a free people; they think that because they for some inscrutable reason have been elevated, for a brief season, to power, they, by means of that power, can do as they please with the people. What folly! as though all the lessons of history were forgotten!

My fellow citizens, as I have already said, I say again, we can afford to wait. Be patient, be unruffled, the time will come when our worth will be recognized, our republicanism felt (applause), and our loyalty seen by the eyes of all nations as well as our own. (Applause.) We need not be afraid for a moment. Men who have the qualities that the inhabitants of these mountains possess, have a destiny in store for them in coming time; they will live, and their lives will not be in vain; their examples will not be forgotten. The lessons of temperance, virtue, sobriety, religious freedom, liberality and obedience that we are exhibiting will not be forgotten. We shall be a State some day. (Applause.) Demagogues, tricksters, and political hacks, may labor to prevent it; but when the time comes, and come it will, just as sure as fate, Utah or Deseret will go into the Union, and her star will blaze as brightly and shine as resplendently as any in the galaxy (cheers); and then history will do us the justice to say that we were a patient people; that when we outnum-

bered all our neighbors, and were kept out of the Union because we happened to have a different faith to theirs, still we endured the insults of mean, low-lived men, beggars of office, many of whom, incapable of making a decent living elsewhere, were willing to give Utah the benefit of their presence. History will do us this justice; therefore, my closing remark is, Let us bide our time! (Continued applause.)

Mrs. Careless and full company sang the

ANTHEM OF LIBERTY.

Anthem of Liberty,
Solemn and grand,
Wake in thy loftiness,
Sweep thro' the land!
Light in each breast anew,
Patriot fires!
Pledge the old flag again,
Flag of our sires!
Fling all folds abroad;
Banner of light!

CHORUS—Onward, still onward,
Flag of our might!
Onward, Victorious,
God for the right!
Amen. Amen.

Spirit of Unity,
Potent, divine,
Come in thy kindliness,
All hearts entwine!
Prove to our enemies
Ever a rock,
And to each traitor scheme
Ruinous shock.
Fling out the flag again,
Starry and bright!

CHORUS—Onward, etc.

Shades of our forefathers,
Pass through the land,
Cloth'd in full majesty,
Terrible, grand!
Fright from their lurking place
Treason and wrong,
Wake the old loyalty,
Earnest and strong.
Eagle of Liberty,
Soar to the light!

CHORUS—Onward, etc.

Come kindly Trinity,
Noblest and best;
"Faith, hope and charity,"
Rule in each breast.
Faith in our fatherland,
Hope in our Lord,
Charity still to all
Blindly who've err'd.
Us and our liberties
God will defend!

CHORUS—Onward, etc.

The exquisite manner in which Mrs. Careless rendered this Anthem charmed every listener. It was magnificently sung, and the chorus was given by the full company in a most effective and thrilling manner.

[TO BE CONTINUED.]

THE MIND.

I cannot conceive of any mind so entirely empty or so shallow that it will contain nothing. All seem burdened with something, but the quality can and does differ. Water cleanses, dirt defaces; so also some things act as a polish on the mind, others but dull its surface. Hence the necessity of care as to what rests upon the mind, lest its surface be impaired and its susceptibility to receive graceful impressions be diminished. It is asserted that there are thoughts which, if entertained, will corrode and eventually entirely destroy the mind; that is, so far as its future usefulness is concerned—that will make fretwork of it.

But who would not avoid such a shattered desolation? Who would be rent and torn as by the whirlwind's blast? No matter who would not, all must who persist in evil communings. Their minds must become as rottenness to the touch, as cisterns that will hold no water, because their vices have corroded them and eaten them through, leaving each, at last, as an empty house, a desolate wilderness, a cage without a door, into which things or thoughts come and go at pleasure nor thank the owner of the tenement—a wreck, a ruin, a nameless object.

JOHN BATT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 1, 1871.

HINTS TO EMIGRANTS.—As many of the Saints, previous to their departure for Zion, may not have travelled twenty miles from the spot where they were born, a few hints to those taking this eventful journey will not be out of place.

As a commencement we would say, do not leave everything to the last moment, for then you are likely to be nervous and excited and forget some matter of importance. Pack your luggage in such a way that all the things you do not want on the journey can be put down in the hold of the ship and into the luggage van on the railroad; what little you want on the voyage pack by itself and take it with you to your berths. Mark your name and destination distinctly on each and every package, box and trunk. It is better to have these painted on the boxes, bags, &c., wherever possible, as cards and labels are liable to be pulled or rubbed off.

In packing leave out everything that will needlessly encumber you. Do not bring along heavy or useless things, such as clock weights, china images, Japanese idols, massive picture frames, pokers, fire shovels, fenders and flat irons. The expense of taking such things "across the continent" is far too great, and most of them when taken to Utah will there be found next to useless. If you have money to pay for the carriage of such articles, you had much better devote it to help emigrate some of your poor brethren and sisters, whilst if you have not, it is a sin and a shame to throw the burden of transporting your rubbish on to the Saints in Zion, and to expect their donations to pay for it. Recollect, one hundred pounds, or 7 stones, 2 pounds, is all that is allowed free to each adult on the American railroads, fifty pounds each to all children between the ages of five and twelve; those under five are not allowed any luggage. All extra luggage is charged 4d. a pound.

When leaving home, on the morning of your departure, be sure and not leave your money or any of your parcels behind you. Look well around before going out of the door. Arrange your departure so that you will reach the railway station in time to get your tickets for Liverpool without unnecessary hurry. See that your luggage is labelled properly and put into the luggage van. If the journey be a long one, do not forget to take some refreshments with you for the children. Should you have to change carriages on the journey, see that your luggage is also changed at the same time, and that it comes along in the same train with yourselves.

As there are several railroad stations in Liverpool, get your tickets, if possible, for the Lime Street Station, as that is the nearest to the Office at 42, Islington. But as all the railroad lines do not run to Lime Street, this cannot always be accomplished.

When you reach Liverpool, if no Elder or other person acquainted with the

business is with you, let the luggage and the greater portion of the emigrants remain at the station whilst one or two come to the Office at "42" to get instructions where to take the luggage. Do not make arrangements with porters, lodging house keepers, ticket agents and others, until you have called at the Office and made sure you are right. Never buy your tickets of any one outside our Office. Some have been swindled out of considerable money by listening to these sharpers, instead of coming direct to this Office.

Those emigrants who come into Liverpool by way of Birkenhead and St. George's Landing Stage, or by the Tithebarn Street or Brunswick Stations, should not bring their luggage to this Office, as they will, by so doing, take it two or three miles out of the way and have to pay accordingly. If the ship be in the dock, this Office is entirely out of the road from these stations to the docks, and if she lie out in the river, the St. George's Landing Stage and the Tithebarn Street Station are in the immediate neighborhood of the *Prince's Landing Stage*, from whence the tenders of the ocean steamships carry passengers to those vessels when out in the stream. If any company or family of Saints who come forward for emigration unattended by an Elder, will notify this Office beforehand of the time of their arrival at Liverpool, and the name of the station to which they will come, we will endeavor to have some one meet them at the station to give them the necessary instructions. G. R.

ANOTHER COMPANY.—Since notice about companies in STAR 28, it has been deemed best to advertise another company to leave on the 6th of September. Those wishing to go with that company will, so far as they know in time, please notify this Office a week or more beforehand, and be in Liverpool on or before Sept. 5. The notice of a week or more is desired to enable the shipowners to make suitable arrangements in the vessel, but room will be found for all who are here at the above stated time.

There still being no means at the control of this Office for assisting, all, without the least exception, must come with means of their own sufficient for all their expenses from their homes to Ogden or Salt Lake City. As often plainly stated heretofore, so now it is plainly repeated: When this Office is able to assist any one it will ALWAYS, as hitherto, give timely notice; and without such notice it is an imposition and very wrong for any one to come here and call for help, for in so doing they run great risk of being turned back with disappointment and loss; please do not overlook, forget, or disregard this advice.

It would afford us much pleasure to assist all the worthy who are in need, but it is surely obvious that we can not when we have not the means. After these continued plain statements, should any imagine that help is here and they can get it, please write and inquire, which costs but little, and not come here unadvisedly and short of means as did some on the 25th of July, notwithstanding all that had been so plainly stated.

All extra luggage must be dispensed with, unless the parties have means of their own to pay for it, and know its weight, or nearly so, in order to save hindrance in New York.

DEPARTURE.—Ninety-three souls of the Saints left Liverpool for New York on the S. S. *Nevada*, Capt. Forsyth, on the afternoon of Wednesday, July 26, in good health and fine spirits. Included in this number were Elders Lot

Smith, A. P. Shumway, Albert Dewey, Joseph Argyle, Geo. W. Groo and John Jaques, returning home from their missions to this land, also Elder H. J. Faust and lady, who have been visiting various portions of Europe. These Elders, we believe, have labored with much faithfulness and diligence in the various fields in which they were called to minister the words of eternal life, and carry with them our faith, prayers and blessings. May God, our Father, preserve the lives of these, his people, "as in the hollow of his hand," and guide them in safety to "Zion's thrice sanctified shore."

THE "COLORADO" COMPANY.—We have received the following memorandum from Messrs. Guion & Co.—"The S. S. *Colorado* arrived at New York on Tuesday, 25th June; all well."

THE SIN OF THE AGE.

The popular belief is, that the human race is progressing in every sense of the word; that people are not only more intelligent and better informed than they ever were before, but that they are more virtuous and moral. In support of this view, which is very pleasant and flattering, we are referred to the applause which follows the relation of any good deed, the representation of virtue conquering vice, and the utterance of exalted moral sentiments. The precepts which are advanced from press and pulpit and find popular acceptance are in favor of truth and purity, and it is argued that the conceptions of the people are of a higher caste, and their admiration of chaste language and virtuous character far greater than in the old times of ignorance and barbarism, and therefore the world must be greatly advanced in morality and good works.

But this conclusion is a fallacy. Facts controvert it. The vice and corruption of modern times, open to the gaze of the world, are of enormous proportions, and the veil that covers private life, hides from the public gaze scenes of licentiousness, profligacy and crime that eclipse the debauchery of the dark ages, as is frequently exhibited when the curtain is momentarily drawn aside by some unexpected circumstance. Drunkenness, infidelity to marriage vows, indulgence in base passions and a reckless disregard of human and divine restrictions and regulations, are common characteristics of civilized communities, and a dissolute spirit is spreading widely and steadily among all nations.

It is true that the race has advanced in intelligence and in perception of virtue and propriety, but because the practice of mankind is in violation of their understanding of right, they are, in the eyes of justice, more corrupt and culpable than their ancestors. Men and women see what is right, but do what is wrong; they talk purity and act lewdness; they applaud virtue but practice vice; they admire chaste sentiment but plunge into profligacy, and praise in public what they violate in private. This is why we take the ground that the present generation is on the downward road. Their very quickness of the perception of good makes them viler when they do evil. "This is the condemnation, that light is come into the world and men love darkness rather than light, because their deeds are evil." The reasons produced to prove the age more moral, when taken into connection with facts, only prove it more immoral, and more deserving of divine and natural punishment than former ages. People sin with their eyes open. They break the laws of nature understandingly. They appreciate the beauties of a picture of virtue, and then plunge headlong into a cesspool of vice. While knowing the taste of righteousness, they roll wickedness under their tongues "as a sweet morsel."

Talk not then of the moral progression of the age. Words of praise and

admiring glances are no true indications of the appreciation of virtuous actions. To preach one thing and practice another, to applaud good and riot in evil, is the sin of the age; it is a time of rank hypocrisy and outward show, and no people are travelling faster this road of death than the people of the great Republic of the United States. The end is foreshadowed in the history of decayed nations.—*Ogden Junction.*

CORRESPONDENCE.

AMERICA.

New York, July 14, 1871.

President Albert Carrington.

Dear Brother—The steamship *Minnesota*, with brother W. W. Cluff's company, arrived here late on the 11th, all well. The Saints left early yesterday for the west, feeling first rate and enjoying an excellent spirit.

Bishop John Sharp is in this city. He says all things are going on excellently with the Saints at home. They had a glorious time on the 4th July, notwithstanding our enemies, who determined to have it otherwise.

You will see by the papers that we have had a fuss in this city. Many were killed and wounded. Had it not been for the troops and policemen we should have had a most terrible time. Many think the time is not far distant when the Catholics and Protestants will oppose each other as the Orangemen and Hibernians did on the 12th. If such should ever be, I would wish to be a few miles at least from where I am now writing.

Ever praying God for your welfare and all Israel, I remain yours faithfully,

W. C. Staines.

AT SEA.

Nearing Queenstown,
July 27, 1871.

President Albert Carrington.

Dear Brother—Yesterday we had a very pleasant afternoon and evening, fine, with a comparatively smooth sea and a fresh head breeze. A few of the sisters and others soon became sea-sick. This is a beautiful morning, the sea much the same, with a head breeze. The Welsh coast was visible till late last night, and the Irish coast from early this morning. Everything appears to be going on agreeably, sea-sickness excepted.

Last night a meeting was held in the steerage, and the Saints were addressed by Elder Lot Smith and others, some excellent instructions being given upon matters pertaining to the welfare of the company upon the journey. A captain of the guard, chaplain, and other officers were appointed.

Wishing you health and prosperity in your mission, I remain your brother in the Gospel,

J. Jaques.

GREAT BRITAIN.

Durham, July 24, 1871.

President Albert Carrington.

Dear Brother—I am happy to tell you that the work of God is still progressing in this Conference. We add to our numbers every week; the Saints feel well and our meetings are well attended. Several more persons will soon be baptized.

I have spent about four weeks visiting the western portions of this Conference, where I found the local Priesthood and the Saints up to their duties and living their religion. Elder Leishman is now visiting the Saints in Carlisle and vicinity. I pray God he may do much good in that region. We are laboring unitedly, and there is every prospect for a good work yet being done in this Conference.

With love, I remain your brother in the Gospel of peace,

John I. Hart.

Nottingham, July 25, 1871.

President Albert Carrington.

Dear Brother—After a sojourn of more than two years in England as a preacher of the everlasting Gospel, I am by the voice of inspiration, by which I was sent forth, recalled from my labors here to rejoin the assembled hosts of Israel in the far off vales of

the Rocky Mountains. Before leaving this land, allow me through the columns of the STAR to express in a small degree the feelings that animate my bosom for the kindnesses of the Saints amongst whom I have labored. Though thousands of miles may intervene, I shall ever cherish these memories and keep sacred the two years I have spent on my mission—warning the people to cease from their wickedness, for the hour of God's judgments was at hand—as the brightest page in my life's history. It has been the earnest, continual desire of my heart to lead a moral, upright life, that the Saints might be benefitted by following in my footsteps; and I pray God our Father, who has been so merciful and watchful over me, that if it be his will, all my acquaintances in this land may speedily follow me to Zion.

Though England is a favored land, it is not the place God has appointed for the ingathering of his Saint—

> There is a land above all others blest,
> That lies obscure, deep in the sunny west;
> The virgin soil, the unproductive sod,
> Has yielded to the own elect of God,

and to that place, even to the mountain of the Lord's house, we must assemble to be taught in the ways of eternal life. I came from my home happy, my mission by the comforting influence of the Holy Spirit has been a continual pleasure, and now with a rejoicing heart I turn my steps Zionward.

For your good advice and favor I am grateful, as I have sometimes felt blessed above my brethren in having so excellent a field to work in.

Praying that the kingdom of God on the earth may increase in might and majesty, and the time speedily come when the will of God will be done on earth as it is in heaven, I remain, faithfully, your brother in the covenant,

GEO. W. GROO.

Liverpool, July 26, 1871.

President Albert Carrington.

Dear Brother—This day I leave my native land, with its manifold attractions, and my kindred according to the flesh, for the second time, with my face set toward the land of Zion, to assist in building up the kingdom of God. I arrived in this town, from Salt Lake City, in August 1869, so that when I return to my home in the Great Basin of North America, I shall have been absent therefrom upon this mission a little more than two years.

After getting well over the unpleasantness of leaving my family and friends in Utah, it has been a pleasant time to me. I thank my Father in heaven for the many blessings which he has bestowed upon me during this time, for the superb health which I have enjoyed, for the measure of his Holy Spirit which he has bestowed upon me, and for the unstinted favor which he has given me with all with whom I have had to do. I have labored in the duties of my mission with great delight, and if it has been profitable to no one else it has to me. In all my outgoings and incomings among the Saints and in the world, I have endeavored to act as a man, as a gentleman, as a Saint of God, as an Elder in Israel, as a brother to every man and every woman.

You will be gratified to learn that I labored with very much pleasure under the presidency of your predecessor and successor, Elder H. S. Eldredge. To him and to yourself I beg to tender my heartfelt thanks for his and your many kindnesses to me during my mission. I would also speak with kindly remembrance of the good feelings which have existed and pleasant intercourse which has been enjoyed between myself and Elder A. W. Carlson, brother R. Grix, and all who have been my fellow-laborers in the Office during the past two years.

During the past year I have had the gratification of attending several of the Conferences held in various parts of England. In all cases I have been accorded a hearty and kindly reception, and I would offer my sincere thanks to the Presidents, Travelling Elders, and Saints of the London, Glasgow, Manchester, Birmingham, and Nottingham Conferences, at the times when I have had the honor and the pleasure of visiting those Conferences, for the exceeding good will and kindness with which I have been invariably received. I would also be kindly remembered to the Saints of the Liverpool Branch and of several

other Branches of the Liverpool Conference which I have visited.

To all the Saints in the British Mission I would say, be faithful to the dictates of the Spirit of God, keeping his commandments and observing his precepts to the best of your ability, following on to Zion the earliest reasonable opportunity, and assisting to build up the kingdom of God, and all will be well, you will have little or nothing to regret, and you will receive the reward which is in store for the faithful.

Wishing you, President Carrington, and your co-laborers, in the Office and out of it, in the European Mission, health and strength, and the blessing of the Almighty upon your labors, that they may be productive of much good and afford much satisfaction to you, I remain, faithfully, your brother in the Gospel of peace and truth and righteousness,

J. JAQUES.

Merthyr, July 26, 1871.

President Albert Carrington.

Dear Brother—It is with pleasure I undertake to give you a short sketch of the condition of the great work of restitution and warning in this spiritually barren part of the world. I have been a good deal up and down since I arrived, have preached and travelled every day, and have baptized some. Long ago my experience taught me not to dispute with everybody. It is no use ploughing the air, measuring the moon, or trying to convince a man against his will in matters of religion. It is much the same as the poet described it—

"If she will, she will, you may depend on't;
If she won't, she won't, and there's an end on't."

There are many who seek after truth and thirst after righteousness, but the masses chase riches; they may catch them fast, but never enjoy them long. We inform the people that we have not come among them to pursue fortunes nor to flatter the rich for influence, but to bear our humble testimony that God has again revealed his will from the heavens.

Family prayers are fast growing out of fashion in this land. Railway novels and light reading are taking the time of prayer hours. Then again, there is but little parental control over children, they seem to grow up without any discipline. A desire to be great is general among mankind, but very few understand in what it consists, and how it is to be realized. It seems to me that men are great as they are good, and good only as they do good. In my intercourse with the priests, they have treated me with courtesy, but it is in vain to announce to them that God has spoken again to man. They have been in every age slow to believe the revelations of heaven. The sectarian spiritual atmosphere around us is all midnight darkness. The systems of professed Christendom have taken deep root in the minds of the people. "The kingdom of God hath suffered violence, and the violent took it by force." "If a man come in his name, him ye will receive." But "The kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

We humbly and earnestly offer the people heaven-born truth, "glorious, perfect, one." It is the emanation of the Almighty and the type of eternity. To improve it is an impossibility and a profanation; yet this is attempted daily. But by the help of God it will yet be carried into every corner of the globe, and the glad tidings of great joy will reach every honest man and make him a free man, for the truths of divine revelation will overthrow superstition, ignorance and wickedness. Better be laughed at for telling the truth than be praised for acting hypocritically.

Your brother and fellow-laborer among a callous and benighted people,

DAVID JOHN.

London, July 31, 1871.

President Albert Carrington.

Dear Brother—Having a curiosity to see Capt. M. V. Bates, the Kentucky giant, and his lady, the Nova Scotian giantess, together with the two headed nightingale, all at present on exhibition in St. James's Hall, Regent Street, I accepted an invitation to visit them last Saturday evening. Quite a number of gentlemen were

introducing themselves to the captain, mostly Americans. I took the liberty to introduce myself as a "Buck Eye." He presented his hand, saying he was pleased to meet a gentleman from Ohio, so near his native State, and asked me if I was lately from there. I answered I was from Utah. "Indeed! a subject of Brigham Young's!" I replied in the affirmative. He said he passed through the Territory last year, but did not visit Salt Lake, and observed that his lady spent a few days there last summer. Presently he introduced her to me, saying I was a gentleman from Utah. She appeared gratified to meet me, and said she had last summer made the acquaintance of three of President Young's sons, all of whom she considered very gentlemanly young men. Our conversation was soon interrupted, but shortly afterwards the captain came to me saying his wife wished to have a little more chat with me, she being seated in a conspicuous part of the hall. I accordingly took a seat by her side, we being now "the observed of all observers," and there were several hundreds in the hall at the time. She said she was truly glad to meet a gentlemen from Salt Lake, as she never had the opportunity of expressing her gratitude for the many favors she was the recipient of while there. President Young made her very welcome, she considered him a very fine man, courteous in his manners, and altogether spoke very highly of him. She spoke of the sisterly love and unanimity of feeling that existed among the ladies, and the special treatment of one of her party who was sick by a Mrs. Decker. She continued to say she was happily disappointed in everything there, was delighted with Ogden and Salt Lake Cities, but did not like Corinne as well, which she attributed to the fact that it was a new place having a transient population. She knew the "Mormons" had been badly treated and misrepresented, and that President Young and the first settlers deserved great credit for their untiring industry and enterprise. She is in the habit of describing to her visitors her journey across the American continent, and said it invariably brought a smile on her face when asked how she could muster courage to go among a people like the "Mormons."

They are making a tour round the globe, and she says on their return she will revisit the Territory, along with her dear "Hub.," to show him the place. She was particularly pleased with the kindness shown to her in the Tabernacle. They both expressed a wish to meet me at Salt Lake. Our conversation was eagerly listened to by the great bulk of the audience. I bade them good-bye, and wished them a prosperous trip, thanking them for the fairness with which they had spoken of our country and people. I found the captain and his lady a very affable, intelligent couple.

I am, respectfully, your brother,

BEN. W. DRIGGS.

UTAH NEWS.

The following are from the *Deseret News* to July 11—

The wheat and rye harvest had commenced in San Pete Co.

General H. A. Morrow had left Utah to resume command at Fort Steel.

Elder H. S. Eldredge and lady and Elder Lorin Farr reached Salt Lake City July 6, all well.

"The Fourth" was celebrated with enthusiasm throughout the various cities and settlements of Utah.

Many hundreds of tons of cabbage, onions, &c., had been raised in Wellsville, to supply the Salt Lake market.

The company of Saints who sailed on the *Wyoming*, passed Laramie July 10, and were expected to reach Salt Lake City on Wednesday, July 12.

Brother William Atkinson was killed at the Provo Factory, by a large pole falling from an upper to a lower portion of the scaffolding, breaking the lower portion in two, and precipitating Mr. Atkinson about thirty feet. He fell on some large rocks, breaking his thigh and fracturing his head. He lingered fifteen hours, and died on the morning of July 6.

A new born male infant had been found exposed to death in a garden in the 12th Ward. It had been left there but a short time when discovered by brother and sister Midgley, who had every care taken of it. Upon this circumstance the *News* remarks—"This is the second case of the kind that we have heard about lately in this city, and speaks more loudly than words can of the kind of influences which are now at work. Child-murder is a crime which in the past has been unknown in Utah, and the thought of such a practice being introduced here fills the mind with horror. If it be possible to trace this crime to the one who is guilty of its commission, it should be done. Each citizen owes it to himself and to society at large to aid to the extent of his ability in ferreting out and bringing to condign punishment the perpetrator of this cruel deed. Such criminals ought to be made severe examples of, and the law and the public sentiment be fully vindicated."

The following are from the *Salt Lake Herald* to July 9—

The Utah Central Railroad was running four freight trains daily. Two each way.

The end of the track of the Utah Southern Railroad was close to Little Cottonwood.

Mr. Seth Green, the pisciculturist, had been examining the fish farm to the south east of Salt Lake City. He expressed the opinion that there was every convenience there to raise 10,000,000 of fish annually.

Information had been received of the capture of a young Bear Lake monster near Fish Haven. It was said to be about twenty feet in length, with a mouth sufficiently large to swallow a man without any difficulty, and, is propelled through the water by the action of its tail and legs.

There was a report that the California and Pacific Railroad Company had in contemplation to run a line over the Sierras, through central Nevada and on to Utah. This simply meant coming to Salt Lake City by the southern end of the Lake, and is the best, as it will be found the best paying route they can adopt.

A petrified forest had been discovered in Southern Utah, which a correspondent thus described—"Before returning we took a day's drive and ramble towards the Pabrea and sloping base of the Buckskin Mountains, and saw many things curious and interesting. At one place a prostrate forest changed to stone. The timber must have been tall, straight and symmetrical, and of some extinct variety. There lay the prostrate monarchs of the forest, hard and petrified, the central cavities sparkling with seeming diamonds, which glittered in the bright sunlight like the real article, but which was really only chrystalized quartz. We brought away some rare specimens, as well as specimens of minerals, etc."

DOMESTIC LIFE.—The banes of domestic life are littleness, falsity, vulgarity, harshness, scolding, vociferation, an incessant issuing of superfluous prohibitions and orders, which are regarded as impertinent interferences with the general liberty and repose, and are provocative of rankling and explosive resentment. The blessed antidotes that sweeten and enrich domestic life are refinement, high aims, great interests, soft voices, quiet and gentle manners, magnanimous tempers, forbearance from all unnecessary commands or dictation, and generous allowances of mutual freedom. Man wears a noble allegiance, not as a collar, but as a garland. The graces are never so lovely as when seen waiting on the virtues; and when they thus dwell together, they make a heavenly home.—"Bow Bells."